

RELIGIOUS WORLD

BROKEN VOWS.

"Said I not so,—that I would sin more?"
Witness, my God, I did;
Yet I am run again upon the score;
My faults cannot be hid;
What shall I do? Make vows and break them still?
'Twill be but labor lost.
My good cannot prevail against mine ill;
The business will be crossed."
"Oh, say not so! thou canst not tell what strength
Thy God may give thee at the length;
Renew thy vows, and if thou keep the last,
Thy God will pardon all that's past.
Vow while thou canst; while thou canst vow thou mayst
Perhaps perform it, when thou think'st least."
"Weep for thy broken vows, and vow again;
Vows made with tears cannot be still in vain."
"Then once again
I vow to mend my ways;
Lord say Amen,
And thine be all the praise!"
—Christopher Harvie.

Short Sermons.

"No star was ever lost, we once have seen.
We always may be, what might have been."
—Proctor.
"Do thy duty; that is best;
Leave with thy Lord the rest."
—Longfellow.
"If you cannot be a lighthouse be a candle."
—Moody.
"If prayer is the worship of the heart, meditation is that of the mind."
—Bishop Thorold.
"He is below himself, who is not above an injury."
—Frances Quarles.
"Not every one who has the gift of speech, understands the value of silence."
—Savater.
"None preaches better than the ant and she says nothing."
—Franklin.
"Learn the luxury of doing good."
—Goldsmith.
"I've and let live, 'tis a good maxim, but live and help live is a better."
—Anon.
"Write it on your heart, that every day is the best day of the year."
—Emerson.
"Occupation is the armor of the soul."
—Hillard.
"Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth. On the heels of folly, treadeth shame, at the back of anger, standeth remorse."
—Robert Dodsley.
"The eternal stars shine out as soon as it is dark enough."
—Carlyle.
"He has not learned the lesson of life, who does not every day surmount a fear."
—Emerson.
"If you would hit the mark you must aim a little above it. Every arrow that flies feels the attraction of the earth."
—Anon.
"Only what we have wrought into our characters during life can we taken away with us."
—Humboldt.
"They are never alone that are accompanied with noble thoughts."
—Sidney.

The Churches.

The National Bible society of Scotland issued during 1897 802,155 copies of the scriptures.
One-half of the population of this country over 12 years of age is identified with either the Protestant and Catholic churches.
Of the sixty eight homes for the rescue of fallen women maintained by the Salvation Army, eight are in the United States.
It is stated that the Salvation Army has increased in this country in the past year from 30,000 to 60,000 and the number of posts from 594 to 737.
The American Bible society during the past year distributed 767,000 volumes of the holy scriptures in foreign lands, at an expenditure of about \$92,000.
In the last twenty five years twenty one Jewish agricultural colonies have been established in Palestine. They number 6,000 persons and have 100,000 acres of land under cultivation.
It is stated that the foreign missionary work of the world is carried on at an annual expense of \$12,988,687. Of this sum \$4,333,611 is contributed by the evangelical churches of the United States.
There are seventy one synagogues in the limits of greater New York of which there are fifty four within the former city limits, sixteen in the borough of Brooklyn, and one on Staten Island, or as it is now known, the borough of Richmond.

Jonahs and Hoodoos.

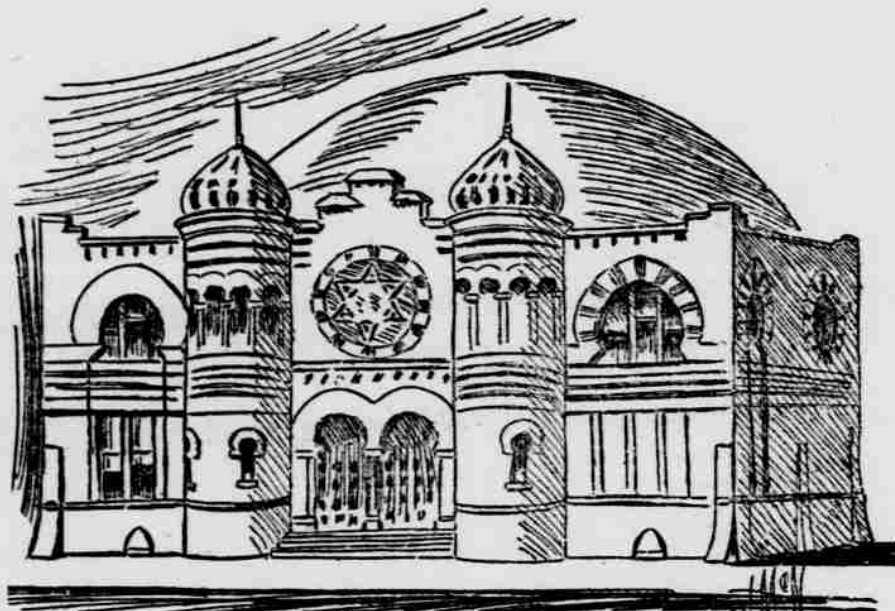
"Why is people called Jonah?" asked a little tot of a Brooklyn Sunday school teacher.
The teacher then told the story of a Jonah and the whale, says the New York Tribune, and said that some people were called Jonahs because, like the original Jonah, they were unlucky.
The teacher talked on the parable for some time and felt that she had acquitted herself most creditably, especially as the tot appeared much interested. She was rather nonplussed, however, when a second little tot in the class immediately spoke up and said:
"Why is some people called hoodoos?"
The teacher did not have any stories in stock to suit the occasion, so she dismissed the class for the day and let it go at that.
Captain A. F. Mahan, whose worldwide reputation as an expert in naval affairs has brought him honor and wealth in the last few years, appeared as a speaker in the pulpit recently for the first time in his life. He was the principal figure in a Lenten service and he told the large congregation that he has been a believer for thirty years and that his faith has grown stronger as his years have increased. He declared that to him, growing faith is one of the most satisfying proofs of the truth of religion. Captain Mahan is nearly in his 60th year and he hopes that his life is not soon to end.

Ten Thousand Per Cent

Mr. Stuart dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office, and alone. He laid down his pen and greeted his friend with a nod and a cheerful "How are you, Stuart?"
"So far as an east wind," was the response, as he looked at the beaming countenance of his friend, and, and scarcely ever had he been disappointed.
There appeared to be more than the usual brightness in Mr. Morris' face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noted it, and said:
"I thought so," said Stuart; "and a good one, I'll be bound."
"I think so," was the reply. "What would you say to 10,000 per cent?"
"Ten thousand per cent? You are raving."
"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."
"Now I know you are crazy. Who ever heard of such a thing?"
"What are you up to, Morris? Had some good news, eh?"
"Oh no, Stuart," he replied; "nothing unusual or new in particular. I was only thinking of a little investment I was just about making."
"Crazy? Not a bit of it," said Mr. Morris. "I was just about making my chair and laying his hand upon a paper on his desk—"Is a check which I have just signed and intend for a pro missionary I know. I have just heard that he is sick and in much need. The scripture says 'he that giveth to the poor lendeth to the Lord'; but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying he has promised 10,000 per cent. I pricked up my ears at the stat ment, and waited curiously to hear the proof; and there it was, sure enough in St. Matthew 10:29. And every one who hath left houses, or brethren or sisters, or father or mother, or children or lands, for my name's sake, shall receive a hundredfold and inherit eternal life. I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an

THE NAME OF GOD.

How it is Spelled in the Various Languages of the World.
Louis Burger, the French author and philologist, once met on the street in Paris his old barber peddling nuts.
"What!" he exclaimed, "Why have you turned peddler?"
"Ah, sir," said the man. "I have been unfortunate and I am barely keeping soul and body together now."
"Well, this is no business for a man like you anyhow, but if you must be a street vender, let's see if I can't give you something better than nuts to sell." He took out a notebook and pencil and scribbled busily for a few minutes. Then tearing out some pages he said: "Take this to a printing office and have 100 copies struck off and here is the money to pay for the work. Get a license from the prefecture of police and sell these lists on the name of God in different languages at two sous apiece." It was the year 1867, the exhibition was in progress, and Paris was crowded with strangers. Burger added, "All these people, foreigners and Parisians, will not refuse to pay a little tribute to the deity in this way."
This is what he had written:
Hebrew.....Eloah
Chaldean.....Eloah
Assyrian.....Eloah
Turkish.....Allah
Malay.....Allah
Arabic.....Allah
Language of the Magi.....Ormazd
Old Egyptian.....Thoth
Armenian.....Tenti
Modern Egyptian.....Teon
Greek.....Theos
Doric.....Theos
Latin.....Deus
Lw. Latin.....Dix
Celtic.....Diu
Fench.....Dea
Spanish.....Dios
Portuguese.....Deos
Old German.....Dio
Provencal.....Dior
Low Breton.....Doul
Italian.....Dio
Irish.....Di
O'ala tongue.....Deu
German and Swiss.....Got
Flemish.....God
Dutch.....God
English and Old Saxon.....God
Teutonic.....Goth



SYNAGOGUE OF ORTHODOX JEWS.

The San Antonio congregation of orthodox Jews will, at an early day, begin the construction of a synagogue at the corner of Guilbeau and Aubrey streets. Plans have been prepared for a two-story brick and stone building which will be used as a temple of worship and also as a school building for the Hebrew day school. The architecture is Moorish in design, and the interior of the building is arranged to conform with the religious customs of the Jews, a separate gallery being provided for ladies, as they do not sit with the men while at worship.

infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text undoubtedly indicates; but my gift to the poor is a loan to the Lord, and I am not afraid that I shall reap a good dividend."

About Ourselves.

Wrong never grow strong enough to right themselves.
Sawpion is a robber who conceals a drawn dagger under his cloak.
There is no pathway through life that does not have some roses in it.
Greatness can never be rightly measured by the age in which it lives.
Men who are honest for policy's sake are generally dishonest at heart.
It is doubtful if any man is ever so good or so bad as others take him to be.
Beware of the man who makes a specialty of advertising his own humility.
To be thought of for the comfort of others is the surest way to promote our own.
Put a great man in a little world and he will manage somehow to make it bigger.
If we could only see our own faults as plainly as we can those of others, how many of us would want to put out our eyes?

Woul'dn't Bother God.

The mother of a cute 6-year-old, says the Pontiac (Mich.) Times, was away from home a few days last week. On her return she inquired of the young boy how he had spent his time during every morning and evening, as was his custom. He admitted having said the one at night, but had neglected sending up his little petition in the morning.
"Why, my little boy," said the mother, "don't you know you ought to ask God to take care of you during the day as well as at night?"
"Why, mamma," he replied, "I'm getting so big now I can take care of myself in the day, and I thought there was no use bothering God any more mornings asking him to do it."

Danish and Swedish.....Gut
Norwegian.....Gut
Slavic.....Bueh
Polish.....Bog
Pola.....Burg
Lapp.....Jubial
Finnish.....Jumana
Pannonian.....Istu
Runic.....Ase
Zambian.....Fetizo
Hindostanee.....Kali
Caromandel.....Brama
Tartar.....Magall
Persian.....Tire
Chinese.....Prussa
Japanese.....Goezar
Madagascar.....Zannar
Peruvian.....Puchocame
A few days later Burger met the barber looking much happier than before.
"Well," cried the philologist, "has the holy name brought you luck?"
"Yes, indeed, and thank you sir," was the answer. "I sell a hundred copies or more a day; I ask two sous apiece, but my customers are generous; some give me 10 sous, some 20, so that altogether I am making as much as 25 francs a day"—25 francs in \$5.
"What a business man was lost in me," cried his patron, "25 francs a day! Certainly it is more profitable to sell the wit or learning of others than to possess them oneself!"—Exchange.

Youthful Depravity.
In his new book on certain phases of New York life, Mr. Frank Moss, ex-president of the police department, notes a startling feature in criminal annals in recent days the youthfulness of the majority of the offenders. Trials of burglars ranging from thirteen to sixteen years of age are very common, he says, while gray haired criminals are seldom arraigned. In connection with these facts Mr. Moss says: "It does not require much observation in this place (the Tombs), where we are brought face to face with the criminal side of New York, to see that much of our crime could be prevented; that many of our criminals are the victims of circumstances beyond their control, and that our civilization is defective in its failure to deal effectively with the criminal environment of the youth in many sections of the city."

Coming from a man who has had the experience and the opportunities for observation that Mr. Moss has had, these words are full of serious meaning.

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THE SUNDAY SCHOOL.

LESSON II, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 10.

Text of the Lesson, Mark xvi. 1-8—Memory Verses, 6, 7—Golden Text, I Cor. xv. 20—Commentary by the Rev. D. M. Stearns.

[Copyright, 1898, by D. M. Stearns.]
We have our choice of two lessons for today, either the regular lesson in the series, Math. xvi. 21-28, or this resurrection lesson, but as the latter, which we choose, is a brief section we can with great profit devote a third of our space to the former. Having warned His disciples against the heaven, or false doctrine, of the Pharisees and Sadducees, He drew from Simon Peter the confession, "Thou art the Christ, the Son of the living God." This, Jesus said, was a revelation to Simon from the Father and was the foundation on which He would build His church, which He now mentions for the first time, and only on one other occasion (Math. xviii. 17). He then told them plainly that He must suffer and die and rise from the dead the third day, and, when Peter, taught by Satan, objected to the Christ, the Son of the living God, the only way for Him, but the only way for them also as His followers. After His resurrection He called their attention to the fact that all the prophets had taught this, saying: "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?" (Luke xxiv. 26, 27). It is the great truth which is ever being spoken by the Spirit through Paul, as when he says: "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me." "We who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."
"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Gal. ii. 20; II Cor. iv. 11; Phil. iii. 10).

1. And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. These women loved Him, followed Him, and ministered unto Him. They watched Him to the end and saw His body laid to rest in Joseph's tomb, then returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment. (Luke xxiv. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

2. And very early in the morning the first day of the week they came unto the sepulcher at the rising of the sun. But they came looking for what they would not find, for they had no authority to look for a dead body in a tomb. We may be perfectly sure that we shall find everything exactly as He has said, and therefore it becomes us to hold fast these words: "I believe God, that it shall be even as it was told me" (Acts xxviii. 30).
3. And they said among themselves, Who shall roll away the stone from the door of the sepulcher? Had they been conclusively sent of God on this errand they might have had the comfort of Deut. xxxii. 8; John x. 4, but He had not sent them forth this time. It was in itself a good work they had in view, and great love was in it, and they were true disciples, but this errand was not of God. It was a labor of love, but not a work of faith (I Thess. i. 3). If we walk in the good works He has prepared for us (Eph. ii. 10), we shall do well, but all others, however seemingly good, may turn out to be vain and empty, just nothing, for He said, "Without Me ye can do nothing" (John xv. 5), which I take to teach that not only will our work be nothing without His blessing, but it will be as nothing unless He has done it all from the first.

4. And when they looked they saw that the stone was rolled away, for it was very great. It had not been rolled away that He might come forth, for a resurrection body regards no obstacles. Neither had it been rolled away that they might see the body, for they had in view, the anointing of His body, but an angel had come from heaven and rolled back the stone (Math. xxviii. 2) that they might see what He meant just what the angels had said, "The body is not here, rise again the third day. Blessed are they that have not seen and yet have believed" (John xx. 8, 29).


5. And entering into the sepulcher they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. By comparing the accounts it is clear that there were two angels—some saw one inside and one outside, and again both were inside. There is no discrepancy or contradiction. To send two is generally His way. Two went with Him to visit Abraham and to rescue Lot; two were sent to the heavenly world to witness the death of the seventy were sent by two. Sometimes He sends but one, as when He sent Gabriel, or when He sent Philip from Samaria to the Ethiopian.

6. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified. He is risen. He is not here. Behold the place where they laid Him. They sought ignorantly, but sincerely, and those who seek find. The word even to such is, "Fear not." There is no ground of fear to those who are in Him, and from Gen. x. 1, to the end of the world is one repeated "Fear not." "Be not afraid, only believe;" "Have faith in God." The ground of all peace, however, is Jesus crucified and risen.

7. But go your way, tell His disciples and Peter that He goeth before you into Galilee. There shall ye see Him as He said unto you. In Math. xxviii. 7, it is, "Go quickly and tell." One has said that the words "Go quickly and tell" are the words of a story and put in perfect form and deliver it in eloquent language, but go where and when He sends us and in His words tell of Him. His own message to Mary was, "Go to My brethren and say unto them, I ascend unto My Father and your Father, and to My God and your God" (John xv. 17). He told her the very words to tell, and she was to tell, "Whom shall I send and who will go for us?" Isaiah said, "Here am I; send me."

8. And they went out quickly and fled from the sepulcher, for they trembled and were amazed. They said they were going to any man, for they were afraid. Perhaps if they had been walking and serving by faith they might not have been afraid, but we had better look at home: How is it with us? Are we going to tell the good news to any man, or are we going to tell the good news to the good news whether man will hear or forbear?

Two famous Christianized Indians with their interpreters, are about to visit New York and speak in half a dozen or more Baptist churches. They are "Lone Wolf," for many years chief of the Kiowas, and "Buffalo Meat," the chief warrior of the Cheyennes. Their tour will include



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Church Directory

FIRST PRESBYTERIAN CHURCH
Myrtle Street. Henry W. Moore, Pastor. Residence, 907 North Stanton Street.

HOURS FOR SERVICE.
11 a. m., morning worship.
7:30 p. m., evening worship.
9:45 a. m., Sunday school.
6:15 p. m., Sen. Christian Endeavor.
4:00 p. m., Jr. Christian Endeavor.
4:00 p. m., (Monday) Interment to Endeavor.

7:30 p. m., Wednesday, prayer meeting.

The Ladies Aid Society meets at the church the first Tuesday of each month at 8 p. m.

The Session meets in the pastor's study the first Tuesday evening of each month.

BAPTIST CHURCH, CORNER SAN ANTONIO ST. and MAGALLA AVE. W. O. Millison, Pastor. Residence—Magalla Ave.

HOURS FOR WORSHIP.
9:45 a. m., Sunday school.
11 a. m., morning worship.
3 p. m., Junior Union.
4 p. m., Senior Union.
7:30 p. m., evening worship.
7:30 p. m., Wednesday, prayer meeting.

CATHOLIC CHURCH OF THE IMMACULATE CONCEPTION, Myrtle Ave. and Campbell St. Father Cahill, Rector. Residence: North Oregon St.

HOURS FOR WORSHIP.
Catechism at 9:30 a. m.
High mass sermon 10 a. m.

GERMAN LUTHERAN CHURCH.
Rev. Heuboecken, Pastor.

Services held every Sunday at 3:30 p. m. in the First M. E. church on Myrtle Ave.

TRINITY METHODIST EPISCOPAL church, South. Corner Texas and Stanton Sts. Rev. J. T. French, Pastor. Residence, 712 North Campbell Street.

HOURS FOR WORSHIP.
11 a. m., morning worship.
7:30 p. m., evening worship.
9:30 a. m., Sunday school.
3 and 4 p. m., Epworth League.
7:30 p. m., Wednesday, prayer meeting.

FIRST METHODIST EPISCOPAL church Myrtle Avenue. Rev. J. C. Hall, Pastor. Parsonage back of church.

HOURS FOR WORSHIP.
11 a. m., morning worship.
7:30 p. m., evening worship.
12 m., class meeting.
9:45 a. m., Sunday school.
6:30 p. m., Epworth League.
7:30 p. m., Wednesday, prayer meeting.

CHRISTIAN CHURCH, MYRTLE AVE. Rev. G. H. Morrison, Pastor. Residence, 604 Mesa Avenue.

HOURS FOR WORSHIP.
11 a. m., morning worship.
7:30 p. m., evening worship.
9:30 a. m., Sunday school.
6:15 p. m., Senior C. E.
3 p. m., Junior C. E.
7:30 p. m., Wednesday, prayer meeting.

ST. CLEMENT'S CHURCH, MESA AVE. Rev. M. C. Martin, Rector; Rectory adjoining the church.

HOURS FOR SERVICE.
7:30 a. m., holy communion.
11 a. m., morning prayer.
7:30 p. m., evening prayer.
9:30 a. m., Sunday school.
3 p. m., Catechism.
Holy days—10 a. m., holy communion.

Wednesday—10 a. m., Litany and reading.

PARISH SOCIETIES.
The Vestry meets the third Monday in each month at 7:30 p. m.
The Brotherhood of St. Andrew, (Chapter 441), meets the third Thursday in each month at 7:30 p. m.
The Daughters of the King, (Chapter 460), meets every Friday at 2 p. m.
The Rector's Aid society meets every Tuesday at 3 p. m., (except the Tuesday after the first Sunday).
The Woman's Auxiliary, (Margaret B. Martin Branch), meets at 3 p. m. on the Tuesday after the first Sunday in each month.
The Ministering Children's League meets every Saturday afternoon at the residence of Mrs. Floyd Payne.
The Altar Guild meets the Saturday preceding the first Sunday in each month.

CONGREGATIONAL CHURCH, (Mexican). Lower El Paso street. Rev. A. C. Wright, Pastor; also, director of Congregational Training School, 501 N. Santa Fe street.

HOURS FOR WORSHIP.
10 a. m., Sunday school.
11 a. m., Senior C. E.
3 p. m., Junior C. E.
7 p. m., evening worship.
7 p. m., Wednesday, prayer meeting.

M. C. A. SAN FRANCISCO ST. Wm. Sloan, Secretary.

HOURS FOR WORSHIP.
2 p. m., Bible study.
4 p. m., men's meeting.
Rooms open through the week from 9 a. m. to 10 p. m.

MEXICAN MISSION OF THE METHODIST church South. South Campbell street near Fourth street. Rev. J. F. Corbin, Pastor.

HOURS FOR WORSHIP.
11:30 a. m., morning worship.
7:30 p. m., evening worship.
10 a. m., Sunday school.